The John H. Chafee Foster Care Independence Program

Tribal Approaches to Transition

The University of Oklahoma
National Resource Center for Youth Development
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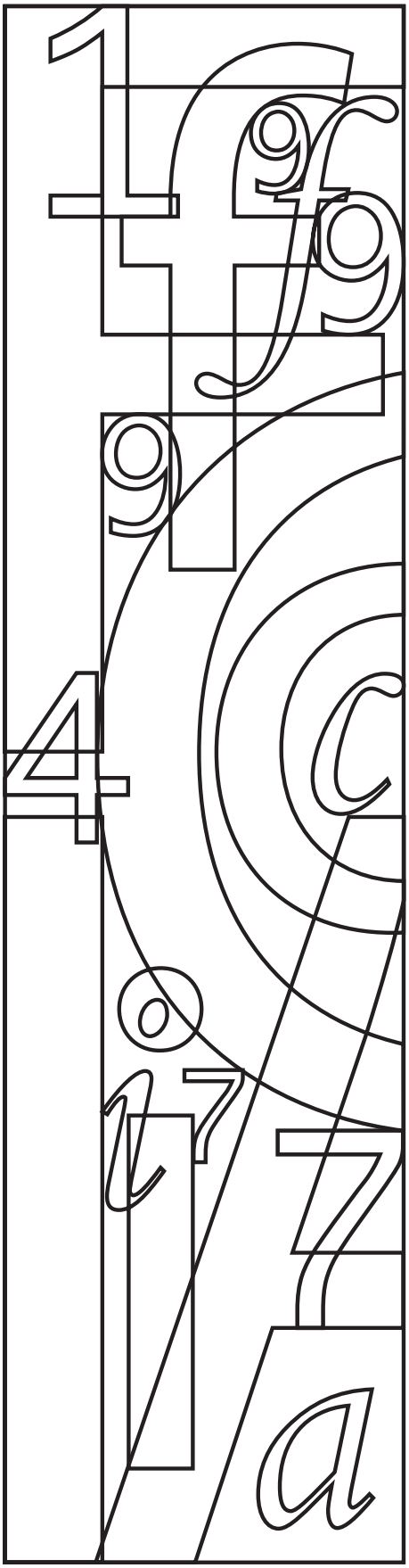

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Preface

In November of 1999, Congress passed the Foster Care Independence Act (FCIA), modifying Section 477 of the Social Security Act (42 U.S.C. 677) and creating the John H. Chafee Foster Care Independence Program. This legislation increases funding to states, the District of Columbia, and Puerto Rico, encourages collaboration within and between the public and private sectors, expands the capacity to provide meaningful aftercare services, mandates the provision of transition services to Indian youth, and creates a new population to be served, the 18-21 year old former foster youth. At the same time, the legislation requires greater accountability through the development of outcome measures, the creation of a standardized performance assessment system, and implementation of a program evaluation strategy.

With the systemic and programmatic changes initiated by FCIA and the increased focus on accountability, public and private child welfare agencies need information on state-of-the-art program approaches and program models. Such information can assist agencies in the development of their own independent living policies and programs. To meet the need for up-to-date information about promising practices, The University of Oklahoma National Resource Center for Youth Development has developed a series of monographs on the following topics:

- Collaboration,
- Tribal Approaches to Transition,
- After Care Services, and
- The Transition Years: Serving Current and Former Foster Youth Ages Eighteen to Twenty-one

Each monograph was developed with the assistance of the New England Network for Child, Youth, and Family Services, the Mid-Atlantic Network for Youth and Family Services, the Southeastern Network of Youth and Family Services, and the Western States Youth Services Network and builds on the work of the Muskie School of Public Services at the University of Southern Maine and the National Resource Center for Youth Services.

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Introduction

The teaching of life skills and the philosophy of youth development are not new concepts in Indian country. In traditional settings, Native American youth begin to prepare at a very early age for the adult roles they will assume. Under the watchful eyes of extended family and clan, community members and tribal leaders, they begin this preparation by playing games that simulate adult responsibilities and listening to stories that teach the right way to do things based on tribal values. As they move toward adolescence, youth learn specific skills from those recognized in the community as having mastery in particular areas. They are afforded a great deal of freedom, but the expectation that they are not to exercise that freedom at another's expense is clearly communicated to them as is their responsibility for the welfare of the community as a whole (Yazzie, 1996). For generations, this cultural grounding has produced adults who can form healthy relationships, nurture and guide their children, and make positive contributions to their communities (Dobrec, T., French, R. F., Braden, J. M., & Fields, K.T.,1989a).

This monograph provides information for the practitioner who works with tribal youth and is intended to help agencies meet the FCIA requirement of "provided services to Indian youth on the same basis as other youth." Primarily, information is provided by giving examples of programs across the country that are effectively incorporating the four core principles of youth development, cultural competence, collaboration, and permanent relationships in their programs and practice behaviors.

Literature Review

A strong value in many Native American communities is the ability to raise children and youth in a traditional setting, passing on the values of the tribe. Many Indian youth coming of age in foster care outside their tribal communities do not have the advantage of growing up in a traditional environment. There may be no one to teach them that children are gifts from the Creator and that they are to be treated with dignity and respect. There may be no one to show them how to receive honor without arrogance, to acknowledge and share in the achievement of others. There may be no one to tell them about right relationships and to explain their responsibility to care for those who are smaller and weaker. There may be no one to model the survival skills necessary for success in the non-Indian world or the generosity and selflessness valued in the Indian world. There may be no one to help them address the confusion and challenges of living in both worlds (Dobrec et al., 1989b). These realities support the consideration of Indian youth as a special pop-

ulation under the Chafee Program initiatives on the basis of culture.

Of course, not all Native American children in foster care are disconnected from their extended families, clans, and tribes. With almost one-half of the Indian children in the child welfare system being served by tribal programs (Simmons & Trope, 1999) and a comparable number of all Indian children in the system being placed in kinship homes (Earle, 2000), it can be assumed that many of the cultural needs relative to transitioning to adulthood are being met. Indian adolescents, however, also have other needs that must be addressed. In a study published by Casey and the National Indian Child Welfare Association (NICWA) in August 2001, a number of tribal programs identified those needs as life skills, social skills, mentoring, and subsidized transitional housing (Graham, T., Cellarius, K., Clothier, P., Moore, L., & Hawkins, 2001). The same study, based on a survey of 86 tribal and urban Indian Child Welfare agencies and conducted between December 2000 and May 2001, indicated that about 40% of the agencies had provided transition services to Native American youth ages 13-21 in the past year. One of the challenges to delivering these services to tribal youth is that the number of youth to be served is unknown. It is estimated that only about 19% of tribal child welfare programs utilize computerized data systems and that only 3.5% send statistics to the Adoption and Foster Care Analysis and Reporting System (AFCARS) or other national data collection entities (Earle, 2000). This observation may explain why the number of Indian children in the child welfare system is underestimated, according to some sources, by almost 40% (Earle, 2000). The lack of accurate data on the Native American population and the challenge to collect that data also support the consideration of tribal youth as a special population under the Chafee Program.

Tribal sovereignty is the concept that defines the relationship between Indian tribes and the federal government ...

Impact of Child Welfare Legislation Upon Indian Tribes

In order to understand and appreciate a tribal perspective on the Chafee Program, it may be helpful to examine other significant pieces of child welfare legislation in terms of tribal sovereignty. Tribal sovereignty is the concept that defines the relationship between Indian tribes and the federal government and enhances the unique status of Native American youth as a special population. Since a Supreme Court decision in 1831 defined American Indian tribes as sovereign nations, tribes have related directly to the federal government rather than to the states

(Earle, 2000). With the passage of the Indian Child Welfare Act (ICWA) in 1978, this relationship was confirmed as Congress recognized and legislated the right and responsibility of Indian tribes to protect and insure the welfare of their children. Testimony in support of the Act focused on the alarming rate of removal of Native American children from their homes based on findings of neglect, social deprivation, or emotional abuse and the placement of those children in non-Indian foster and adoptive homes.

ICWA established minimum federal standards for child custody proceedings involving Native American children who are enrolled or eligible for enrollment in a federally recognized tribe and a procedural baseline for public and private child welfare agencies on how Native child cases should be handled (Mindell, Vidal de Haymes & Francisco, 2003). In addition to outlining stringent requirements for state courts to follow in child welfare cases involving Indian children, ICWA also provided funding for tribes to offer services to children and families through their own IV-B programs (Simmons & Trope, 1999).

Although the passage of ICWA and the direct funding of tribal IV-B programs seemed to support the unique government-to-government relationship between the tribes and the federal government, the recognition of tribal sovereignty was not consistently acknowledged in subsequent child welfare legislation. In the mandate that established the1980 Title IV-E Foster Care and Adoption Assistance Program, for example, tribes were not mentioned. Because of this oversight, tribes have been ineligible for direct IV-E funding. As a result, it is estimated that approximately 4,500 Indian children in the care and custody of Indian tribes are without the support of the foster care dollars IV-E provides (NICWA News, 1999). Most of the tribes caring for these children are without IV-E administrative funding and training dollars, so their services are limited. Unlike the tribes, the states receive direct IV-E funding from the federal government. Nationally, that funding is about five billion dollars each year (Simmons, 1999).

Currently, tribes must enter into agreements with states in order to access foster care maintenance payments for tribally licensed homes, and, in most states, tribes are unable to draw down money for tribal administrative costs and staff training. Even with these agreements in place, it is estimated that between 30% and 40% of the Indian children living on or near tribal lands who are in care each year are not IV-E eligible (Brown, E., Scheuler-Whitaker, L., Clifford, C., Limb, G., & Munoz, R., 2000). The fact that IV-E dollars must pass through states rather than be accessed directly by tribes and the fact that, typically, only the foster care maintenance payments are passed through to tribes is seen by many Indian tribes as an affront to tribal sovereignty. That feeling may help to explain why there are only about 70 IV-E tribal state agreements in place across the country involving only 13 of the more than 500 federally recognized Indian tribes (Brown et al., 2000).

Tribes did receive consideration under the 1993 federal mandate that established the Family Preservation and Family Support Program. As states developed their initial five-year state plans to develop family-centered, community-based services, they were advised that they needed to consult with and "actively involve" Indian tribes in the planning process, but the language of the legislation only suggested that states "may include" representatives of Indian tribes along with other stakeholders (ARCH Fact Sheet 37, 1994). Forty-one Indian tribes, each state, and several U. S. territories received direct funding in the first year. For the tribes, the eligibility for funding and the amount received was dependent upon population statistics. A separate tribal program instruction recognized that the funded tribes might have resources and needs that differed from those of the state (ARCH Fact Sheet 37, 1994). At the time, some tribes viewed this program as an entitlement and felt that the federal government should have provided direct funding to all Indian tribes, just as it had provided money directly to each state. Since 1993, more tribes have been funded and many now provide what has become Promoting Safe and Stable Families services through subpart 2 of their IV-B programs.

With the Adoption and Safe Families Act of 1997 (ASFA) that sought to insure safety, permanency, and well being for all children, the federal pendulum swung back, and legislators again failed to include language specific to Indian tribes (Simmons & Trope, 1999). Furthermore, three aspects of the new law were particularly disturbing to tribes. The first concern was the mandated timeline for the filing of a petition to terminate parental rights (TPR). Under ASFA, tribes wondered, would states move to terminate the rights of Indian parents so quickly that the ICWA stringent evidentiary standard of "beyond a reasonable doubt" would not be met? Also, what implications would this mandatory filing of a TPR have in the cases of Indian children adopted by tribal custom, situations in which parental rights are not always terminated (Simmons & Trope, 1999)? The second concern was the "active efforts" required by ICWA in terms of providing remedial and rehabilitative services to families might be construed under ASFA to mean "reasonable efforts," a standard to which the new legislation allowed exceptions (Simmons & Trope, 1999). Finally, regardless of their feelings about ASFA, all tribes receiving IV-B funds as well as those accessing IV-E foster care maintenance payments through tribal state agreements found themselves in the position of having to follow its mandates in their tribal environments (Simmons & Trope, 1999). Along with the concerns it raised, however, ASFA did appear to have something to offer Indian country. Tribes were encouraged by the directive that states cannot deny or delay adoptive placements when an approved family is available outside their jurisdiction, and believed that placements in tribally approved adoptive homes might be facilitated (Simmons & Trope, 1999).

Two years after ASFA, the Foster Care Independence Act of 1999 (FCIA), which created the Chafee Program, was passed. Its mandate that each state consult with every Indian tribe in the state regarding Chafee Program initiatives, its directive that states must coordinate programs with tribes, and its requirement that Chafee Program services and benefits must be made available to Indian youth "on the same basis" as to other youth made this Act a landmark piece of legislation designed to open the door for a higher level of collaboration between states and tribes (PL 106-169). However, findings from the 2001 study by Casey and NICWA mentioned earlier indicate that fewer than 50% of the respondents had any information about the Chafee Act (Graham et al., 2001).

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Prior to the passage of FCIA, even if tribes had been receptive to independent living services provided by the state, the reality over the past decade has been that only IV-E eligible Indian youth in the custody of a state were eligible for those services. Recently, in states that have entered into tribal-state agreements (often called intergovernmental agreements or joint powers agreements), Indian youth in tribally licensed foster homes gained IV-E status and became eligible for independent living services. The fact that services were available, however, did not insure that they were either accessible to youth living on isolated reservations or in rural tribal areas, or that they were culturally appropriate. With the passage of the FCIA, it appears that Indian youth in tribal custody, independent of any state involvement and regardless of IV-E status, are eligible for the full array of Chafee Program services, as are tribal youth who are placed in Indian boarding facilities or other out-of-home placement alternatives. Although moving in the right direction, it is too soon to recognize the full impact of the Chafee Program on the interrelationships among federal, state, and tribal governments.

Need for Chafee Services In Indian Country

There is no question that tribal youth are in need of the services available through the Chafee Program. As early as 1969, the Kennedy Report concluded what most tribes already knew: past policies of the federal government had a negative effect on Indian youth. School dropout rates for the Native American youth population in general were high, academic failure was common, and many young Indians

had a negative self-image (Red Horse, 1986). Unfortunately the high dropout rate for Indian youth has continued. In 1997, the urban dropout rate for Indian students ranged from 45% to 85%, with most leaving school between the eighth and the ninth grade. Teen pregnancy is also an ongoing problem, with 45% of Indian mothers having their first child under the age of 20. In comparison to the general population, the suicide rate for Indian adolescents is higher, as are the rates of depression and substance abuse (Clemens, 2000). Growing up on a reservation, tribal youth under the age of 18 may make up as much as 50% of the total population, with many living below the poverty line (Bell, 1996). When they enter the job market, they may find an unemployment rate of up to 80% (Wright & Tierney, 2000). If they become ill, they may have no transportation to the nearest medical facility that could be more than an hour away (Graham et al., 2001).

Since research shows that children in foster care are six times more likely than other children to have emotional, behavioral, developmental problems as well as difficulty in school and social settings (Child Welfare League of America, 2002), it follows that the experience of out-of-home care would put tribal youth, who already experience a disturbing cluster of challenges, even more at risk. Historically, prior to the passing of ICWA, Congress heard testimony that as many as 35% of Native American children and youth experienced out-of-home placement or adoption, a rate higher than any other racial or ethnic group (House Report, 1978). And in one state, 97.5% of Native children placed for adoption were placed with non-Native families (House Report, 1978). As recently as 1996, the national placement rate of Indian children was about twice that of non-Indian children (Graham et al., 2001). In some states, Native American children are very disproportionately represented in the child welfare system. Indians make up 8% of the population in South Dakota, for example, and represent 65% of the children in care (Jones, 2001). In Minnesota, Indian children make up 1.9% of the population and 11% of the foster care population (Red Horse, J. G., Martinez, C., Day, P., Poupart, J., & Scharnberg, D., 2000).

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Historic Barriers To Chafee Implementation in Indian Country

Perhaps one of the reasons for the lack of communication between tribes and states around the Chafee Program is that tribes are often wary of new federal child welfare initiatives and distrustful of state child welfare agencies. One example of an initiative that was devastating to tribes was the Indian Adoption Project of 1958, co-sponsored by the Bureau of Indian Affairs (BIA) and the Child Welfare League of America (CWLA).

The goal of this program was to place homeless Indian youth for adoption by non-Indian families who lived in large cities on the east coast (Earle, 2000). It was articulated in terms of providing "adoptive placement for American Indian children whose parents were deemed unable to provide a 'suitable' home for them" (Mannes, 1995, 267)." The BIA paid states to remove Indian children from their homes on the basis of neglect. By 1967, 395 Indian children had been adopted through the project. As a result of extensive publicity about the program in the 1960s, private agencies also focused on the adoption of Indian children by non-Indians. In 1965 alone, 696 tribal youth were adopted through these agencies. That was six times the number placed by the BIA/CWLA effort in the same year (Earle, 2000).

More pertinent to the tribal response to the Chafee Program are the negative experiences many tribes have had with decades of federally imposed attempts to assimilate Native Americans into mainstream society. In 1893, compulsory school attendance was mandated for Indian children (Marr, 2002). This education took place in off-reservation Indian boarding schools. One reason for removing children from their homes was to totally immerse them in the values of mainstream society (Marr, 2002). For the Indian children who were students at the boarding schools, the curriculum focused on the survival skills they would need to live successfully on their own in a white world (Higgins, 2000). A strong work ethic was taught, along with a trade. Individualism, initiative, self-reliance, and a respect for money and property were stressed (Lindauer, 1998). For the first time, young Indians were introduced to the concept of clock time. Bells and whistles awakened children each morning and divided their days into multiple distinct

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units, thereby teaching them "order, discipline, efficiency, thriftiness, and punctuality" so that they would adhere to and appreciate the demands of a schedule. These lessons were foreign to the teachings of their parents and grandparents (Lindauer, 1998). Even more foreign were the military uniforms the youth were expected to wear, the Anglo names that were chosen for them, and the harsh military discipline meted out for speaking their tribal language or practicing their Native spirituality. Opportunities to practice what they had learned were provided by the "Outing Program." During the summer months, instead of going home, the students were hired out to non-Indian families. The tribal youth were sources of cheap labor for local farmers, businessmen, and craftsmen (Landis, 1996).

How effective were the off-reservation boarding schools? According to the Meriam Report, The Problem of Indian Administration, published in 1928, they were overcrowded; they offered substandard medical care, substandard teaching and poor diets; and they utilized excessive student labor (Marr, 2002). At some schools, the runaway rates were higher than the graduation statistics. In short, the schools were seen as threats to the physical and emotional well-being of Indian youth. The boarding school era was coming to a close at the time of the report, but significant damage had been done. Many of the students would transition into adulthood without learning the knowledge, behaviors, and values that were traditionally taught by family, clan, and tribe (Earle, 2000). For these individuals, cultural ties were severed in the name of education and self-sufficiency (Ruckman, 2001). This population is often included in the definition of "Split Feathers," a term first applied to adult Indians who were removed as children from their homes, cultures, and communities through foster care or adoption by non-Indian families and who experience a resultant cluster of psychological and social problems, including a variety of DSM-IV disorders (Locust, 2001).

"Split Feathers" can also refer to the children of Indian families who were moved from rural tribal locations to metropolitan areas through the government's Federal Relocation Policy that began in the 1950s (Goodluck & Willeto, 2000). Through this program, stipends were offered to individuals and families who were moved into cities like Dallas, Minneapolis, Portland, and Seattle with the promise of jobs or vocational training. Unfortunately, the move was often a move from the poverty of a reservation to the poverty of an inner city. With no transportation and little money, relocated Indians found it difficult to go home for tribal ceremonies and celebrations or to maintain relationships with extended family. Once again, the message many Indian communities heard and internalized was that a job and an education were not congruent with a traditional lifestyle.

Not surprisingly, in many tribal communities instruction in independent living skills and the supervised practice of these skills in a transitional living situation are

reminiscent of the boarding school and relocation experiences. The concept of independent living itself is inconsistent with traditional teaching that young people will always belong to the tribal community and receive their strength, "from living among and loving others who return that love (Brendtro, L., Brokenleg, M., & Van Bockern, S., 1990, pg 38)." In a tribal setting, a youth's path toward adulthood is marked by ceremonies, feasts, songs, and prayers as the entire community celebrates his/her successes (Dobrec et al., 1989c). Tribes with an intergenerational history of forced separation from this support system may be very resistant to encouraging youth to move away from home to get an education or secure a job, particularly if the impetus for that encouragement comes from the federal government or a state agency (Rousey & Longie, 2001).

Cultural Barriers to Service Delivery

For many of the Native American youth in care who desperately need Chafee Program services, those services will not be relevant unless they are culturally congruent. To be relevant, they must be consistent with the experiences and expectations of Indian youth, their communities, and their tribes. This is a level of cultural competence well beyond awareness.

Unfortunately, in FY96, only one-third of the states incorporated any activities in their independent living programs that were even at the awareness level (Clemens, 2000). By 1999, however, experts in the field of independent living had identified cultural competence as one of the four core principles in the effective delivery of services (Sheehy, A., Oldham, E., Zhangi, M., Ansell, D., Correia, P., & Copeland, R., 1999).

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One challenge in serving Indian youth is to deliver Chafee Program services in ways that do not require youth to sacrifice their support systems in order to gain the skills and knowledge they will need to become confident, capable, contributing adults (Dobrec, et al., 1989c). In many tribal communities, there is not a period of extended adolescence. There is childhood, when it is the community's responsibility to nurture, protect, and guide (Bullerdick, 1999). Then, there is adulthood when it is time for a young person to take on more obligations and responsibilities within the family and to become more active in tribal life, participating in cultural and spiritual activities and ceremonies (Graham et al., 2001).

Historically, this transition to adulthood, or coming of age, was celebrated in tribal rites of passage such as the Sunrise Ceremony of the White Mountain Apache.

During this four-day ceremony, experienced by young girls soon after their first menstruation, the myth of Creation was re-enacted. In the role of White Painted Woman, a young Apache woman connected to her spirituality. The physical demands of the ceremony increased her physical strength, endurance, self-esteem, and confidence. She also learned what it meant to be an Apache woman, internalizing the expectation that she work hard to meet the demands and needs of others that she "present herself to the world, even when suffering or exhausted, with dignity and a pleasant disposition (Marks, 1999, pg 3)." Prior to the ceremony, the extended family and community spent at least six months to prepare and to teach. Food and gifts for all participants and guests were gathered, a lodge was built, a symbolic dress was made, and a godmother (sponsor) for the young woman was chosen. The role of this sponsor, beyond support during the four days, was to be a role model who would continue to have a special relationship with her goddaughter throughout her life (Marks, 1999). At the end of the ceremony, the young girl had "satisfied herself, the tribal elders, her community, and the spirit world that she had earned the right to be recognized as a woman (Leffanta, 1999)." Although described in the past tense, the Sunrise Ceremonies continue to be held for approximately one-third of Apache girls. They may, however, be held for fewer days or for several girls at one time, probably because of the effort involved as well as the cost, which is typically around $10,000.

Even without these rites of passage, expectations around the transition from childhood to adulthood in tribal communities have always been clear. In traditional homes, children are taught responsibility very early. First, they are allowed to be dependent so that they can learn to respect and value elders and be taught expected behaviors. Soon they begin to care for younger siblings and are often lectured about how their behavior can hurt others, set a bad example for younger children, or cause their families to be disappointed in them. They are also told that if they are cruel or cowardly, they will not have friends (Brendtro et al., 1990). As they approach puberty, Indian youth learn the traditional male role of provider and protector, or the traditional female role of life giver, educator, healer, nurturer, and sustainer of family (The Circle Archives, 2001). As they move into adulthood, rather than becoming more independent, they become responsible for their own well-being as well as that of their family, community, and tribe (Clay, 1992), with the assurance that members of these groups

...expectations around the transition from childhood to adulthood in tribal communities have always been clear.

will always be there for support (Yazzie, 1996). At the same time, they begin to "evaluate, define, and examine themselves as Indians in a non-Indian environment" (Dobrec et al., 1989d, p.6). The pace at which this transition into adulthood occurs is very individualized. Tribal communities see each child as a unique person who should not be molded into a desired shape. "No matter what happens, the child will or will not become an authentic adult" (Witt, 2002, p.4). This principle of non-interference may present a barrier to the formal teaching of independent living skills in Indian country.

Other barriers to the delivery of Chafee Program services may develop from a tribal youth's help-seeking behavior. Even if they are in foster care without resources or support for transition, more traditional youth may not question the position in which they find themselves (Everett, F., Proctor, N., & Cartmell, B., 1989). Others may be too intimidated by service providers or the bureaucracy they represent to request services (Graham et al., 2001). Those who apply for and are denied services may not complain or assert themselves (Clay, 1992). Still others may present to service providers, expecting those providers, like traditional healers, to know their needs and to meet them while the young people sit passively (Everett et al., 1989).

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In spite of the historic and cultural barriers mentioned, there are some traditional values that may be very congruent with the recruitment of Native American youth into transition programs and youth development activities. Indian communities, for example, support members in choosing their own life path, as long as that choice does not interfere with the goals of the group (Everett et al., 1989). This belief should support the development of a transition plan. Traditional caregivers also believe that since children are given to them as gifts from the Creator, they are responsible for returning to the Creator individuals who respect themselves and others. They recognize and encourage the potential of Indian children (Bigfoot, 1989). This role is consistent with the involvement of caregivers in teaching life skills and supporting the transition plan. Finally, for generations, tribes have responded to pressures by the military, government, missionaries, and educators by taking from those entities what they could use and discarding what did not fit within their cultural context (McNickle, 1974). The implication is that Indian youth exposed to Chafee Program services and supports can, with assistance from their Indian communities, utilize only the options that make sense in their situation. Tribes have also modeled that individuals

have the capacity to overcome negative life experiences and develop into healthy adults (Bullerdick, 1999), which is a basic premise of the Chafee Program. In terms of youth development, as early as 1989, some tribes had youth as advisors to their tribal councils. In that same year, a tribal vision of positive youth development and the successful transition of Indian youth into adulthood was clearly articulated in an article that appeared in the Indian Child Welfare Digest:

"Indian youth deserve and should command our special concern and attention and most of the efforts we put forth must come from a strong tribal commitment. Both the community and the governing structure must be involved in this responsibility. We need to encourage all Indian youth, both the exceptional and the average, providing them with the support and structure that will allow them to have the opportunity for a healthy developmental life. Efforts should be taken to focus attention on our Indian youth, enabling them to emulate the things we value highly in our tribal societies" (Dobrec et al., 1989c, 1)

Methods and Results

Methods

A collaborative effort to collect information on independent living and transitional living programs that service Native American youth was coordinated by the National Resource Center for Youth Development at The University of Oklahoma, College of Continuing Education. Partnerships were established among the New England Network for Child, Youth, and Family Services, the Mid-Atlantic Network for Youth and Family Services, the Southeastern Network of Youth and Family Services, and the Western States Youth Services Network and builds on the work of the Muskie School of Public Services at the University of Southern Maine and the National Resource Center for Youth Services. Motivation for examining these programs was the creation of the John H. Chafee Foster Care Independence Program in 1999. The collaborating agencies created and distributed surveys, and conducted follow-up phone interviews with programs that embodied the four core principles, and appeared to be providing effective services to youth. A database was then created to store, compare, and analyze the program information.

Results

Several programs were identified that serve Native American youth while embracing the four core principles of *Youth*

Development, Cultural Competence, Permanent Relationships, and Collaboration. This section describes the importance of these four core principles in programming, and provides examples of independent living and transitional living programs across the country that strive to provide effective services and supports to Indian youth.

Youth Development

Youth Development, a process which prepares young people to meet the challenges of adolescence and adulthood through a coordinated, progressive series of activities and experiences which help them to become socially, morally, emotionally, physically, and cognitively competent. Positive youth development addresses the broader developmental needs of youth, in contrast to deficit-based models which focus solely on youth problems. (National Collaboration of Youth Members)

Westat (1991) found that independent living services targeted toward specified youth needs and outcomes achieve the best results. Based upon results from a pilot study, Nollan, Downs, Wolf, and Lamont (1996) recommend that life skills assessment tools be designed for youth across an age continuum and structured to involve participation from both the youth and their caregiver. A follow-up study by Nollan (2000) again underscored the need for a systematic life skills assessment involving both the young person and caregivers, stating that "assessment information gathered in this manner helps independent living programs meet the requirement of the [Chafee Program] Act that youth directly participate in the design of their program activities.

Successful transition to adulthood to a large degree depends on the youth's ability to make appropriate decisions regarding his or her case plan. Youth who have a sense of self-esteem and who feel empowered are often better equipped to deal with the barriers as well as the opportunities that arise during and after care. By encouraging youth and adults to become partners in making decisions, youth learn to take responsibility for themselves and thus feel empowered. This philosophy lies at the core of the youth development movement. Therefore, in order to provide effective services and achieve positive, desired outcomes for older foster youth, it is imperative that both public and private independent living/transitional living providers embrace the youth development philosophy and incorporate youth into aspects of not only their own case assessment and planning, but overall independent living policy and program development, implementation, and evaluation.

By encouraging youth and adults to become partners in making decisions, youth learn to take responsibility for themselves and thus feel empowered.

Example programs

For seventeen years, the Ain Dah Yung (Our Home) Center in St. Paul, MN, has been a resource for short-term care, group home living, crisis intervention, advocacy, information and referral, counseling, access to medical and dental care, employment and education, aftercare, and street outreach for urban Indian youth (Shortridge, 2000).

Youth development is a priority at Ain Dah Yung. A Youth Advisory Council, comprised of former shelter residents, sponsors events for the community as well as for the Center. The $170,000 annual budget for the program is the result of a collaboration that includes DHHS; Ramsey and Hennepin counties; the Minnesota Department of Children, Families and Learning; the Minnesota Department of Human Services; the city of St. Paul; a number of corporate foundations; and the Shakopee Mdewakanton Sioux Community. Finally, the services are culturally congruent, geared to the needs of American Indian youth and their families (Shortridge, 2000).

For fourteen years, the In-Care Network (In-dividuals and In-dians who care) headquartered in Billings, MT has provided therapeutic foster care for Indian children with severe emotional or medical problems, employing approaches such as the "Grandchild Journey" which utilizes the traditional Medicine Wheel to help youth in substitute care grow socially, mentally, physically, emotionally, and spiritually (DuBose, 2000).

At the In-Care Network, youth development has taken an entrepreneurial turn. The Vision Seekers program, involving 14-21 year-old youth from the Crow, Wind River, and Northern Cheyenne reservations, began as a forum to discuss problems such as chemical dependence and low self-esteem. It has evolved into an enterprise that creates and sells note cards featuring original Native art. Rather than focusing on problems, the young people now get hands-on experience in developing a business plan, learning responsibility, and practicing leadership skills (First Nations, 2002). In-Care Network is supported through funding from federal agencies such as Substance Abuse and Mental Health Services Administration (SAMHSA), private corporations like Mazda, foundations such as Pretty Shield, and faith-based groups such as the United Methodist Council (DuBose, 2000). In terms of cultural competency, the program utilizes the services of Indian and non-Indian professionals who evidence awareness and sensitivity to the cultural needs of each child (In-Care Network, Inc., 2002).

Urban Indian programs offering youth development projects for Indian youth include the Pelathe Community Resource Center, a United Way agency in Lawrence, KS; Cornerstones Community Partnerships in Santa Fe, NM; the Division of Indian Work in Minneapolis, MN; and the Minneapolis American Indian Center, also located in Minneapolis.

The Pelathe Youth Entrepreneurial Project is a federally-funded program that

identifies, trains, and assists Indian students in developing youth businesses in the Lawrence community. A five-member youth board of directors is responsible for overseeing production, sales, marketing, and other business development activities. The Pelathe Center also places youth aged 14-21 in after school and weekend employment with non-profit agencies in the community. To be employed, the youth must remain in school. The Kansas Arts Commission funds a third program at the Center through which after school and summer photography classes are made available to teens and young adults (Pelathe, 2004).

Although Cornerstones Community Partnerships is based in Santa Fe, its impact is upon rural communities. Supported by the National Endowment for the Arts, the group is a preservation organization that restores communities and cultural traditions. In collaboration with the National Parks Service, Youth Conservation Corps, New Mexico Department of Labor, and the Archdiocese of Santa Fe, the project has involved 30 young people at Zuni Pueblo in learning traditional masonry techniques from tribal elders, along with the prayers, offerings, and cultural attitudes required to quarry and cut the stones. Through this mentorship by tribal elders, youth restore their communities and gain a greater appreciation of their cultural heritage as they develop the technical and leadership skills necessary for future employment (Zook & Kramer, 1997).

The mission of the Division of Indian Work, a partner agency of the Greater Minneapolis Council of Churches, is to empower American Indian people through culturally-based advocacy, education, counseling, and leadership development. The organization has been serving young Indian mothers for the past twenty years, but has recently begun to reach out to young fathers. The Teen Indian Parents group involves young Indian fathers aged 13-21 who live in Hennepin County and St. Paul. Through this program, the young men participate in parenting classes and support groups. They are also trained in life skills and job skills to help them become self-sufficient. Staff offers advocacy, intervention, counseling, and follow-up services (Greater Minneapolis Council of Churches, 2002).

The Ginew/Golden Eagle Program, an after-school prevention program operated by the Minneapolis American Indian Center, is a resiliency program which attempts to strengthen factors that will protect young people from substance abuse and other threats to their health and well-being. The culturally-based program strengthens relationships with caring adults; builds skills in negotiating and managing conflict; teaches assertiveness and problem solving; and offers hope and the opportunity for young people to develop a feeling of mastery through a curriculum focusing on self-esteem, health, and academics (Stangel, 2002).

Cultural Competence

Culture is the difference in race, ethnicity, nationality, religion/spirituality, gender, sexual orientation, socioeconomic status, physical ability, language, beliefs, values, behavior patterns, or customs among various groups within a community, organization, or nation. (A Guide To Enhancing Cultural Competency of Runaway and Homeless Youth Programs, HHS, ACF, ACYF)

Gaining cultural competence is a long-term process of expanding horizons, thinking critically about the issues of power and oppression, and acting appropriately." Culturally competent individuals have a mixture of beliefs and attitudes, knowledge, and skills that help them establish trust and communicate with others. (Advocates for Youth)

Public and private child welfare agencies across the country are increasing their attention to the issue of diversity and cultural competence. Culture is a constantly changing, learned pattern of customs, beliefs, values, and behaviors, which are socially acquired and transmitted through symbols, rituals, and events, and convey widely shared meanings among its members. Culture includes gender, age, sexual orientation, urban, rural, ethnicity, values, personalities, marital status, and job position.

According to the statistics cited earlier, the following percentages were reported for children in care: 34 percent African-American, 13 percent Hispanic, 2 percent American Indian, 1 percent Asian/Pacific Islander, and 5 percent Unknown/Unable to Determine. While there is a disproportionately large number of children of color in the child welfare system, professionals of color appear to be under-represented in the fields of social work and psychology (Gibelman & Schervish, 1993; Lennon, 1993). Changing demographics have contributed to the need to recruit and retain workers knowledgeable about providing services to individuals and families from different cultures.

Green and Leigh (1989) define cultural competency as "the ability of the service provider to give assistance to clients in ways that are acceptable and useful to them."

This influx of children and youth of color into the child welfare system has also contributed to the need to provide services that are more compatible with the cultural needs of the youth and families served. Many agencies have embraced this challenge by developing approaches to provide more acceptable and useful services to these populations. Courtney and Barth (1996) challenge agencies to give greater weight to "the fact that the adolescent foster care population is not singular. It consists of youths from different backgrounds who have considerably different experiences while in foster care."

Green and Leigh (1989) define cultural competency as "the ability of the service provider to give assistance to clients in ways

that are acceptable and useful to them." Culturally competent agencies and staff are able to view a young person's strengths and needs within the cultural context and integrate what they know in helping the youth develop a meaningful plan of action. Every agency should strive to meet this definition of competency. This is a skill learned by the individual and the organization. It does not occur merely out of good intentions. It is fostered out of the commitment to provide services that are culturally appropriate and make a difference in the lives of individuals and families.

Example programs

Native Vision, a strong community-based program at Wind River, grew out of a two-day football camp held on the Navajo reservation. Sponsored by Johns Hopkins Center for American Indian Health and the National Football League Players Association with assistance from the Kellogg Foundation and Tom Brown, Inc., Native Vision program activities include sports and life skills workshops, parenting training, internet classes, and community service. To build self-esteem, youth partner with a local radio station to produce and broadcast their own Public Service Announcements. Other goals of the program are to improve educational attainment and life skills, improve fitness and nutrition, and to enhance cultural attachment and personal identity through interactions with mentors and tribal elders (Johns Hopkins Center for American Indian Health, 2002).

On the Yaqui reservation, the Pascua Yaqui Educational Group Effort (PYEdge) involves students who have dropped out of high school in Tucson. Nearly 1/3 of all reservation students are among this population. In addition to feeling out of place in Tucson, many lack roots in the tribal community. PYEdge, funded by Learn and Serve America through the Arizona Department of Education, defines itself as "a dropout prevention program, an at-risk intervention program, and a program that connects students with their community." The approach utilized is a service-learning model. One group of students, for example, learned horticultural skills through Native Seed Search, a non-profit organization that preserves native Southwest crops, and cultivated a traditional Yaqui garden with guidance from tribal spiritual leaders. In an evaluation of the Yaqui garden project, it was found that all youth involved had completed the academic goals set by the program (either returning to school or working toward completion of a GED), improved their skills performance on stan-

One group of students learned horticultural skills through a non-profit organization that preserves native Southwest crops, and cultivated a traditional Yaqui garden with guidance from tribal spiritual leaders.

dardized measures of achievement, and begun to feel more connected to their Indian community (Sandler, L., Vandegrift, J., & VerBrugghen, C., 1995).

The Family Focus Program, a transitional living program in Fairbanks, Alaska, is operated by the Fairbanks Native Association. It serves members of the Native community as well as other Fairbanks residents, approaching the provision of services from an Alaskan Native philosophical perspective (Fairbanks Community Health Partnership, 2002).

The United Indians of All Tribes Foundation operates the La-Ba-Te-Ya Youth Home in Seattle, WA. This facility is a three-story, 36-bed transitional and group home for youth aged 12-21, almost 40% of whom are Native American. Youth can stay up to 18 months. During that time, they are offered access to medical and educational services, case management, life skills training, and career counseling while powwows and talking circles are used to combat negative self-images (Wall, 2001). A separate program component, I-Wa-Sil Youth Program, offers a continuum of educational, legal, group/individual counseling, recreational, cultural, and outreach services to 12-21 year-old youth living on the streets of Seattle (United Indians of All Tribes Foundation, 2002).

On the Fond Du Lac reservation in Minnesota, a SELF (Support for Emancipation and Living Functionally) contract with the state Department of Human Services funds independent living skills training for tribal children 16 years of age and older who have been in or are currently in substitute care. A sweat lodge is a vital part of the training that consists of ten, two-hour sessions. Indian youth receive $10.00 for each two-hour session they complete (Minnesota Department of Human Services, 2002).

Permanent Connections

Permanent Connections are positive relationships that are intended to last a life-time. They may be either formal (e.g. adoption or reunification with family) or informal in nature (e.g., mentors or peer support groups). Very often they are identified by the youth. (National Resource Center for Youth Services)

Assisting youth to successfully sustain life-long emotional relationships with adults is essential to their successful transition to adulthood. Former youth in care have reported that they seek out relatives as well as other adults they met while in care for emotional connections after they have left the system (Barth, 1990; Courtney, Piliavin, Grogan-Taylor, & Nesmith, 2001; Courtney & Barth, 1996; Jones & Moses, 1984; Westat, 1991). These relationships have an enormous impact on the young person's ability to succeed in making the difficult transitions from youth to adulthood. In fact, Courtney and Barth's (1996) study reports that "it may be that long-term residents of foster care who maintain ties to their families fare better as adults than those who no longer retain a connection to biological kin."

Programs that focus on youth-defined family connections by working with the youth and those people whom the youth has relationships with are more likely to successfully establish relationship permanency. Youth may be the best resource in identifying people in their life or from their past that can serve as their permanent family connection. The permanency-planning process should also include relatives, foster parents, group home staff, school personnel, and other professionals to assist caseworkers in establishing placement options, as well as defining what problems may exist to establishing permanent, healthy relationships with adults.

Youth may be the best resource in identifying people in their life or from their past that can serve as their permanent family connection.

Example programs

Among federal grants that tribes have accessed to fund youth development programs, one resource stands out. Youth Opportunities, funded by the Department of Labor, awarded five-year grants to six tribes in 2000. The grantees included the Cook Inlet Tribal Council in Alaska, Navajo Nation (Window Rock) in Arizona, California Indian Manpower Consortium, Ute Mountain Ute Tribe in Colorado, Grand Traverse Band of Ottawa and Chippewa in Michigan, and the Oglala Sioux Tribe (Pine Ridge) in South Dakota. Although the programs are funded at different levels and employ different service approaches, all six offer ongoing mentoring by caring, responsible adults; activities that promote leadership, development, decision making, citizenship, and community service; options for improving academic and employment success; support services; and incentives for recognition and achievement. All also serve youth aged 14-21.

Activities through Cook Inlet involve youth from 40 native villages. Programming is tailored to village life and to cultural differences among the villages. Navajo focuses its efforts and resources on increasing employment, high school completion, and college enrollment rates. The California Consortium encourages young people to set and achieve their own goals and attempts to positively impact the dropout rate on the reservations within its service area. In Colorado, high priorities for the Ute Mountain Ute program are to provide the meaningful long-term employment that will give youth experience and a work history and to help them find meaning in the cross-cultural realities of life. The Michigan tribes combine in-school and out-of-school components to help youth transition from less mature to more mature ways of thinking. Finally, at Pine Ridge, part of the Youth Opportunities mission is to empower youth to reclaim

their lives by connecting them with, "fun, caring, and responsible adults to guide them through various challenges, choices, and opportunities that they may face" (Department of Labor Employment and Administration, 2002).

In Alaska, one of the villages has proposed a reintegration facility to temporarily house youth returning to the community from placement away from their family and tribe. The vision is for tribal elders to live at the facility as mentors who will educate the young people in tribal ways before they move back into a community that will have cultural expectations of them.

In Alaska, one of the villages has proposed a reintegration facility to temporarily house youth returning to the community…

Collaboration

Collaboration is the process by which several agencies or organizations make a formal, sustained commitment to work together to accomplish a common mission. (The Community Collaboration Manual, National Assembly of National Voluntary Health and Social Welfare Organizations.)

Preparing a young person to take his/her place in the community as a young adult is the community's responsibility. Independent living/transitional living programs should be proactive in seeking community involvement/collaboration. When programs reach out to community organizations and individuals, they create linkages that will benefit youth while they are in the program and after they leave it. Community involvement can lead to additional financial resources, in-kind contributions, and support. Community members can be helpful to youth who are looking for housing, seeking employment, and finding ways to fill their free time. Collaborations with community organizations can lead to job-shadowing experiences, mentoring opportunities, and long-term personal connections.

When young people move out on their own, they need to be well connected with community resources and individuals. Programs that promote community interactions and interagency collaboration are modeling for the youth the importance of networking and community support systems. Therefore, collaboration is offered as a core principle, which must be at the foundation of any effective independent/ transitional living program. Administrators and staff in these agencies should embrace the value of interagency and community collaboration and seek to make the necessary linkages that will help youth as they prepare to leave and after they leave care.

Example programs

The Salmon Corps began on the Columbia River as a partnership of the Nez Perce, Shoshone-Bannock, Confederated

tribes of the Umatilla Indian Reservation, Confederated Tribes of Warm Springs, and the Confederated Tribes and Bands of the Yakama Indian Reservation. A second Salmon Corps unit in the Puget Sound area involves youth from the Sauk Suiattle, Stillaguamish, Swinomish, Tulalip, and Upper Skagit tribes. Native Vision serves the Northern Arapaho and Eastern Shoshone tribes on the Wind River Reservation in Wyoming. Participants in the Pascua Yaqui Educational Group Effort (PYEdge) are from the Yaqui Reservation near Tucson, Arizona.

The Salmon Corps is administered by the Earth Conservation Corps. It is a collaboration of the ten Northwest tribes, Department of Energy, inter-tribal fishing commissions, U.S. Forest Service, AmeriCorps, and private corporations such as Lockheed, Coors, and Time Warner. The project involves older youth, ages 18-21, in the enhancement and restoration of the Columbia River Basin and Puget Sound salmon habitats. Participants receive a small weekly stipend, life skills training, CPR and First Aid certificates, and help in completing their high school diploma or GED (Columbia River Inter-Tribal Fish Commission website). They learn natural science and resource management skills and receive leadership training and cultural education. There are also opportunities for community service. Educational scholarships are available, and participants can serve in the Corps for one or two years. They can also participate in a weeklong career conference at Portland State University and earn college credits for field work through Grays Harbor College (Thompson). A Salmon Corps squad leader describes his experience: "Salmon Corps made me who I am today. It has taught me how to care traditionally for the land, water, fish, and other wildlife. The Corps builds good memories and great experiences. It's both physically and mentally challenging. It's a building tool, making people better themselves, and as helpers for others and their community" (Earth Conservation Corps Northwest, 2002).

"Salmon Corps made me who I am today. It has taught me how to care traditionally for the land, water, fish, and other wildlife."

With only 4% of the American Indian population earning a bachelor's degree, there is obviously a need for programs that prepare Indian students for college and support them in their higher education goals. The Native American Higher Education Initiative (NAHEI) and the Expanding the Circle (ETC) project are two examples of programs that promote the successful transition of Indian students to post-secondary education.

NAHEI, with assistance from the Kellogg Foundation, provides grants to tribal colleges, other colleges and universities with significant Indian enrollment, and national American Indian education and leadership organizations. Goals for funded programs include increasing access of Indian students to post-secondary institutions and increasing graduation rates; designing academic programs that are culturally relevant; and developing leaders that can meet the academic, cultural, and economic needs of their tribal communities (Native American Higher Education Initiative, 2002).

Expanding the Circle is a vehicle to promote the successful transition of American Indian students with disabilities into post-secondary education. Currently, the project serves the Bois Forte, Red Lake, White Earth, Leech Lake, Mille Lacs, Fond Du Lac, and Grand Portage reservations in Minnesota. Funding is through the Office of Special Education and Rehabilitative Services. Among the partners included are the University of Minnesota Institute on Community Integration and the Fond Du Lac Tribal and Community College. To assist students in the transition from high school to higher education, the project offers a group of Indian outreach trainers who train and offer ongoing technical assistance to secondary case managers and post-secondary staff. There is also a summer transition program that includes college site visits, cultural activities related to career and college preparation, self-advocacy and awareness activities, and learning styles exploration. The ETC project is charged with developing products based on their experiences and those of their students and disseminating information to the 30 tribal colleges around the country so its efforts can be replicated (University of Minnesota Institute on Community Integration, 2002).

"The four tribes in Nebraska have joined to form an intertribal youth council called 'The Circle of Friends."

In addition to the kinds of youth development programs listed above, there are a number of programs being developed or proposed in tribal communities that also have independent living and/or transitional living components. The four tribes of Nebraska, for example, have established youth councils without a national affiliation that have joined to form an intertribal youth council called "The Circle of Nations." This group of young people began strategic planning at a three-day retreat last summer for the four-day conference they will sponsor this August. Among the workshops are a number of skill-building sessions and cultural presentations. The state of Nebraska is a partner in this youth development effort.

Conclusion

Although many of the youth development programs in Indian Country have serendipitously incorporated the independent living premises and some of the promising practices in their services to youth, these elements have not been formally articulated as essential in the design of programs targeting tribal adolescents in care. One reason, mentioned earlier in the monograph, is there is little knowledge about independent living programming among the tribes. When these programs began in the 1980s, tribes were reacting to changes brought about by the ICWA and focused on developing child protection entities, juvenile codes, and foster care standards. As independent living programs came of age in the 1990s, tribes were concerned about the implementation of tribal/state agreements and access to IV-E dollars, the establishment of child care programs, and the administration of TANF. Another reason tribes have not readily embraced the premises and promising practices is the cultural fit has not been determined. The question of what transition services for tribal youth should look like has yet to be answered. Since the passage of the FCIA in 1999, however, several organizations have begun to explore the answer to this question.

The National Indian Child Welfare Association and Casey Family Programs have partnered to survey what kinds of transition programs are available in Indian Country and what is needed. The University of Oklahoma's National Resource Center for Youth Services (NRCYS) has collaborated with these two organizations in conference calls and stakeholder meetings with tribes and states to determine how Chafee programming is being implemented nationally and how services are accessed by Indian youth across the country. Representatives from the three groups also participate in the Casey-sponsored Native Youth Transition Work Group which is a subgroup of the Rural Transition Task Force that is charged with defining best practice in rural areas and reservation communities. The NRCYS leads another collaborative effort that includes NICWA and Casey representatives as well as Native American professionals from across the country and state and tribal practitioners from ACF Region VI. The product of this collaboration will be a competency-based curriculum, developed through a three-year training grant from ACF, designed to enhance the knowledge and skills of tribal and state child welfare staff responsible for assisting tribal youth in their transition from out-of-home care to adulthood.

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Appendix

Organizations

National Indian Child Welfare Association (NICWA) 5100 SW Macadam Avenue, Suite 300 Portland, OR 97239
Phone: 503-222-4044 • Fax 503-222-4007
http://www.nicwa.org/index.asp

NICWA provides services to communities and professionals in child welfare and related fields including conferences, technical assistance, training, various special initiatives, and facilitation of collaborative relationships between Indian communities and non-tribal and government service agencies.

National Resource Center for Youth Services (NRCYS)
The University of Oklahoma Outreach College of Continuing Education
4502 E. 41st Street,
Tulsa, OK 74135-2512,
Phone: 918-660-3700 • Fax: 918-660-3737
http://www.nrcys.ou.edu/

NRCYS provides training for youth work professionals and youth leaders. NRCYS has created two resources especially for those working with tribal youth: a competency-based training curriculum for tribal and non-tribal staff working with tribal youth in transition, and *The Path before Me: Questions to Guide American Indian Youth toward Responsible Living* written specifically for American Indian youth.

American Indian Institute
The University of Oklahoma Outreach
College of Continuing Education
555 Constitution, Suite 237
Norman, OK 73072-7820
http://tel.occe.ou.edu/aii/

The University of Oklahoma Outreach's College of Continuing Education, American Indian Institute offers training and technical assistance on Native American youth leadership, and many projects to improve Native American health and preserve Native American culture.

Books and Articles

Ashabranner, B. (1984). *To live in two worlds: American Indian youth today*. New York: Dodd, Mead and Company.

Contains factual and anecdotal information about schools, programs, and young people from many tribes, including a chapter on Indian identity.

Bruchac, J. (1993). *Flying with the eagle, racing the great bear: Stories from Native North America*. Mahwah, NJ: Bridgewater Books.

Contains sixteen male rite of passage illustrated stories about boys from various Native American cultures, including the story of Crazy Horse's vision quest. Grades 5-8.

Green, R. (2002). *Te Ata: Chickasaw storyteller, American Treasure*. Norman, OK: University of Oklahoma Press.

Recounts the life of Te Ata, her special talent for collecting, adapting and performing the stories of her Chickasaw family. Contains personal papers, memorabilia, letters, and photographs.

Peiken, M. (February 20, 1999). Shelter from a storm: Homeless American Indian youth find a roof and their culture. *St. Paul, MN: St Paul Pioneer Press*. Retrieved on August 19, 2003, from http://www.mattpeiken.com/Clips/Youth/indian.htm

Contains anecdotes about youths in a shelter reconnecting with their Native American roots.

Ten reasons to be a tribal member. (n.d.). Oklahoma City, OK: Oklahoma Indian Legal Services, Inc. Retrieved February 12, 2004, from http://thorpe.ou.edu/OILS/rootspre.html

Details advantages and responsibilities of tribal membership, giving supporting rationale for each.

Wolfson, E. (1986). *Growing up Indian*. New York: Walker Publishing Company, Inc.

Overview of childhood and rites of passages to adulthood in Indian tribes across the United States. For school-age children.

Videos and Communications

AIROS.ORG *American Indian Radio on Satellite*. Retrieved February 12, 2004, from http://www.airos.org/

Native Nashville: A resource for Native American Video (n.d.). Retrieved February 12,2004, from http://www.nativenashville.com/videostore/video2.htm

Vidal de Haymes, Maria. (Producer). (2002). *The Indian Child Welfare Act of 1978: An act of conscience*. Chicago, IL: Lucid (Loyola University Center for Instructional Design), Loyola University, Chicago.

Video, curriculum guide, and resource materials for child welfare professionals. Includes modules on Native American culture, a history of federal policies toward Native Americans, and instruction for social workers and legal professionals to improve their cultural awareness and practice skills in working with Native American children who are in custody. Also unique reference manual on Indian Child Welfare case law created as a resource for legal practitioners.

WWW Virtual Library: American Indians: Index of Native American book resources on the internet. Retrieved February 12, 2004, from http://www.hanksville.org/NAresources/indices/NAbooks.html

The University of Oklahoma
National Resource Center
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